

# THE CHRISTIAN CENTURY

I read Shakespeare, Wordsworth, Tennyson and Coleridge for views of man to meditate upon, instead of theological caricatures of humanity; and I go out into the country to feel God; dabble in chemistry to feel awe of him; read the life of Christ to understand, love and adore him; and my experience is closing into this—that I turn with disgust from everything but Christ. A sublime feeling of a presence comes upon me at times, which makes inward solitariness a trifle to talk about.

—F. W. ROBERTSON.

CHICAGO  
**CHRISTIAN CENTURY**  
Station M

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# The Christian Century

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## EDITORIAL

### Orthodoxy and Ethics.

This week we are giving space to the report of a church council held in Chicago concerning the alleged unethical conduct of the pastor of a mission church. The publication of this report raises the whole question of the cause of disturbance in our churches.

It is true that we have had a few churches in the course of our history which have had local disturbance and even division over the theological opinions of their pastors. In some cases such division has been ascribed to theological causes when in reality it was due to other local causes, such as jealousy over leadership in the local church. In all the history of our movement extending through a century, however, we have not had as many churches ruined by heresy as we have lost this past year by reason of the unworthy lives of some of our ministers.

Do our journals think that the heresy of the relatively few is more menacing than the immorality and unspiritual living of those relatively far more numerous? Do our journals in fulminating ferocious editorials against higher criticism consider this question of more importance than a clean family life in the ministry? Is the paying of debts a mere bagatelle compared with the solemn issue of combatting the evolutionary method in theology? Ethics surely do receive their sanction from religion and the preservation of a sane theology may have some connection with the moral life. But from the point of view of practical church administration, one unworthy minister failing in the fundamental matter of living right brings more reproach on the church than all our heretics possibly can.

The primitive game of head-hunting commands no admiration out in the world of today when we attempt to decapitate a man because of his opinions. Should all of our journals join for one year, however, in the hunting down of men of vile lives masquerading as true ministers of the word, we would advance the church in the eyes of the world beyond calculation.

### Ideals of the Market Place.

It is often asserted that the men of the mart are indifferent to the higher life of the cities in which they live. There is no doubt much truth in this statement. The passion for success is upon the American, and it is difficult for him to take time to consider the things that make for individual and community growth into moral and spiritual stature. The idols of the market place take far more of his time than its ideals.

Yet there are times when another vision of the facts can be secured, and the real heart of a great town reveals itself. Such an occasion was witnessed in this city last week when a thousand and more members of the Association of Commerce met at a banquet in the Auditorium Hotel and listened not only with close attention but with enthusiasm to the addresses of men who pointed out to them the ideals for which a great city should stand.

The Association of Commerce is the strongest of all the organizations in Chicago. It numbers in its membership three thousand of the most notable men in the town. The merchant princes, the captains of industry and the makers of empire in the American sense are of its fellowship. It sends out its representatives after trade, and they bring it from the ends of the earth. It points out to Congress and the State Legislature the opportunities for the improvement of its river, harbor, park system, and public utilities of various sorts, and the suggestions are heeded.

But best of all, it is devoting itself to the improvement of the morale of business life, the betterment of city politics, the care of the improvident and helpless and the beautification of the city which has sprung so rapidly into commanding influence not only in the Mississippi basin but throughout the nation. For such services the Association is able to command the time and earnest labors of men the most successful in the business world, who at no other call, not even that of the church, would devote themselves to such tasks. This is a notable sign of the times.

The addresses of the occasion mentioned dealt with these very issues. Jacob Riis came from New York to point out the "Duties of Citizenship," and every word was listened to with the closest attention. The other speakers dwelt upon similar themes, and every telling point was hailed with strong approval. There is much that is discouraging in a modern city. But its sin and shame are ever before us. Its quiet ministries of goodness and devotion we rarely see. Reforms are slow. But there are those, and their number is great, who watch for better things as for the dawn, and of their number not a few are adding prayer and labor to their waiting. The City of God is coming faster than we know.

### "Dry Baptistries."

A good deal of anxiety is being expressed in certain quarters over dry baptistries. There is no doubt that it is a serious thing for a church to cease to grow in membership. The law of self-preservation and the very spirit of Christianity as it finds expression in Christian missions demand that the churches shall be aggressive evangelistic agencies.

The cause of dry baptistries is often confidently asserted to be the preaching of liberal doctrine. There can be no doubt that this is occasionally true. Not all truth is good for present use. Both Jesus and Paul reserved some of the message they had to deliver until a time when it would prove helpful. And furthermore there are those who would make a hobby even of some of the truths of a liberal theology. The hobbyist makes no converts, though he may figure with scare headlines in a sensational press at times. On the other hand it is abundantly demonstrated that a liberal theology properly used is quite as effective as any other kind. The careers of such men as Gypsy Smith and W. J. Dawson are abundant evidence of this. There are a number of men in our own brotherhood with the evangelistic gift who are succeeding with a liberal interpretation of Christianity and that in a marked degree. The cause of dry baptistries must be sought elsewhere than in the preaching of a liberal and rational faith.

There is the dry baptistry that results from dry sermons. Preachers sometimes rehash the ancient formulations of doctrine to the delight of the faithful and to the satisfaction of those who fear a more ringing ethical message. The continual reiteration of the "steps" to salvation with no ethical or devotional content will empty any church and bring the cob-webbed baptistry so much deplored.

There is the dry baptistry that results from a dead church. The lodges of the community nurse the sick while the church stands idly by. Needle guilds feed the poor, and public dances finance new enterprises while the church sleeps. It is not a matter of wonder that citizens of that community want to join something that "does things."

There is the baptistry that is seldom used by reason of the social problem. The country church finds its old and prominent families moving away and the district being filled with people of a foreign tongue. Even though these foreign speaking people build no church of their own, they are usually immune to the evangelism of our church in the first generation. As a result many of these country churches have dry baptistries. The amazing number of country churches taken off the list in Illinois the past year illustrates this process. Such a church must operate its Sunday-school and wait for the harvest to come in future years. Its dry baptistry is no reproach.

But it is a pity some over-worked baptistries are not dry for a season. The ever-flowing baptistry that turns out dead converts is a sacrilege. We hear of various quack remedies for the body but none are so deadly as a quack remedy for the soul. Baptism is the symbol of the regenerated life. Baptism without regeneration is as bad as marriage without love, or as parenthood without affection. It is a hollow mockery that arouses false hope in the deluded victim. Better the dry baptistry than the blasphemous baptistry



of the nose-counter. But best of all is the church full of true religion that wins sinners from the errors of their way and symbolizes their union with Christ in a baptistry that is full of the most holy religious associations.

The Bolenge, Africa, Church gives \$809.55 for missions this year. This remarkable record ought to bring shame-facedness to us all. No Living-link church here can boast of its accomplishments in comparison with our church on the Congo. The wages of those people average less than ten cents a day. Out of their poverty they have contributed this sum. Comparing their income with ours, the \$809.55 means far more than \$6,000 for any church of similar size here. Let this heroic giving be a watchword for us in this Centennial year. With the help of God let us go and do likewise. Let our commonplace, half-heartedness be elbowed aside by something worthily heroic.

The Foreign Society receives a legacy of \$200 from Shanghai, China. This is from the estate of a native Chinese Christian. Bro. Ware of Shanghai, baptized about a year ago Miss Miao Tsugn, of the "Door of Hope," in connection with his mission there. She has recently died and requested in her will that this sum go to the cause she loved. Hundreds of our people in the homeland should make similar bequests in their wills for the great work of foreign missions. What more beautiful monument could a person perpetuate than this? When the granite and marble shafts have crumbled unto dust, these memorials will remain in souls won for Christ.

Dr. Z. S. Loftis sailed from San Francisco on September 15 for China. From Nankin he will go on a little later to Batang on the borders of Thibet. It will take him nearly four months to get there. Batang is the most remote mission station in all the world. It is high up in the mountain passes. He goes to the "roof of the world." He joins Dr. and Mrs. Shelton and J. C. Ogden and wife there. Let us rejoice that our Lord has opened up this last heathen land to the ambassadors of the Christ and that our people are accorded the high privilege of planting the banner of the Cross first at this far outpost.

C. C. Wilson and wife of Shelby, Ohio, will sail on November 3, on the steamship "China" for Honolulu, where they will become missionaries of the Foreign Christian Missionary Society. Bro. Wilson has done a splendid work at Shelby and is one of our strongest young men. He and his wife are both graduates of Hiram College. They are glad to leave the homeland and the rare promises of usefulness there, for the work in the Hawaiian Islands. They expect to make this their life work. The Lathrop Cooley mission at Honolulu is a strategic one, as that city is the gateway of the Orient in many ways. These new missionaries will not only do a work among the native people, but also among the Chinese and Japanese.

The work of Rev. W. M. Taylor, pastor of the New Orleans church, in advertising the New Orleans convention should be publicly spoken of and commended. The newspaper offices have been kept informed of the plans and expectations of the convention city and of the attraction of the trip. And now the Sunday-school superintendents, Christian Endeavor presidents, and church boards are being bombarded with exhortations to send representatives—at any rate to see to it that their pastors are given a purse and vacation so they can attend. The convention will be a splendid success if every other factor in it works as well as the New Orleans pastor.

Dr. E. S. Ames of Chicago reports a recent visit to the "House of David" at St. Joseph, Mich. Among other peculiarities, the men of this queer colony wear their hair long. When asked why they did so the reply was, "Because Jesus did so." If Jesus were to come to earth now, to whom do you think he would go; to the long-haired people or to the short-haired people? The measure of the "House of David" is probably given in such a statement.

Last week mention was made of the union of the Free Baptist and Disciples in the control of Keuka College in New York. We are glad to present in this issue a statement from Rev. Joseph A. Serena showing in detail the process and purposes of this unification. No more likely point of beginning the Christian Union movement can be found than our educational institutions. Academic life tends to break down sectarian castes and feelings. In colleges young people may discover the real unity of the spiritual life underneath creedal distinctions. Our hearts rejoice at this interesting beginning and pray for its happy consummation.

## The Return to Childhood.

By Earle Marion Todd.

That is what all manly growth and development mean—a return to childhood.

God has given us many beautiful things in this world. Beauty is God's way of doing things. Whatever God does is beautiful. If he fashions a microscopic cell or shapes a leaf or a bee's wing or colors a rose, if he builds a tree or a mountain or lays out a landscape, if he builds a firmament or lights up a star or paints a sunset, it is all done in beauty. Beauty is an end with God; he delights in it for its own sake. Newman Smyth and others have shown us that the utilitarian theory of the origin of beauty, as taught by Darwin and others, does not account for all the facts. The earth is full of beauty that has no use except as beauty itself is useful. Some one has defined art as "the beautiful way of doing things," as contrasted with civilization, which is "the expeditious way of doing things." God is never in a hurry; he can take time to make things beautiful, even the unseen and hidden things.

The most beautiful thing in the world is a little child. Here you have in most real, though imperfect, manifestation the highest beauty of God. Out of the child's face look purity, spirituality, truth, sincerity, candor, faith, love, life, joy, earnestness—all the moral and spiritual qualities of the Godhead; and whatever of beauty there is in these—and it is the supreme beauty—shines in the face of childhood.

But soon passes—as the face of the father in wonderful similitude appears in the face of the new-born child, but vanishes with almost the first breath of life. And must pass—overlay in the prior process of physical development; just as the beauty of the architect's work, appearing transiently in the "elevation," is obscured by the scaffolding in the process of construction; just as the glorious and subtle beauty of the Grecian civilization, and the massive strength and grandeur of the Roman, vanished temporarily in the reconstruction of Europe during the Middle Ages, being overthrown and buried by the incoming tide of barbarism from the north.

But as the scaffolding and the rubbish are but a temporary obscuration of the beauty of the architect's creation, and for the purpose of its higher and permanent realization; as the beauty of Athens in the days of her supremacy was but a foreshadowing of what is yet—for it is still future—to be realized in infinitely larger measure in every city in Europe, and for which the temporary reign of barbarism was the necessary preparation; so the eclipse of childhood is but a temporary eclipse, that the spiritual may shine out later in greater glory and in abiding realization. The exquisite spiritual beauty of the child is but a pre-vision of the end—of what shall be when the disciplines of life shall have wrought out into reality the ideal that existed in the mind of God and of which he gives us a vision at the beginning—the fleeting vision of the Father's face in the face of the new-born child.

And so, to us in manhood and womanhood, the task of life is the return to childhood. "Except ye—become as little children ye shall in no wise enter into the kingdom of heaven." For most of us it is a wearisome and painful task, for we have wandered afar. Not far, perhaps, in gross sin, but how far from simplicity, sincerity, serenity of mind, purity of heart, faith, joy, hope! and the spiritual is heavily overlain with the physical. But it becomes a passion to those who know the meaning of life.

Let our life, then, lift itself up to the sublime heights, and clothe itself with the ineffable beauties, that are our heritage by right as sons of God, in perfect realization, for they were ours by prophetic forecast at the beginning.

Manchester, New Hampshire.

### MY PRAYER.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy;  
Out of self to love be led,  
And to Heaven acclimated,  
Until all things sweet and good  
Seem my nature's habitude.

—John G. Whittier.

## DEPARTMENT OF CHRISTIAN UNION.

By Dr. Everett Gates.

## SOME SIGNS OF THE TIMES.

A very interesting temporary union was effected between the Methodist and Christian churches of Pullman, Wash., during the past summer. Speaking of this significant exhibition of good fellowship between the churches, the local paper has the following to say: "A few weeks ago the Methodist congregation found that it was without a church in which to worship. True, a magnificent new church was rapidly being rushed to completion, but the old one was being torn down and transformed into a residence. The leaders in the congregation discussed all manner of plans. It was proposed to secure a large tent and hold services therein; to occupy the skating rink; and a variety of other plans were thought of, and dropped. Then the pastor of the Christian Church of Pullman, Rev. Mr. Schooling, came to the rescue of the homeless congregation. The followers of John Wesley were invited to join with the Christian congregation in holding services on the Sabbath."

L. P. Schooling, the pastor, writes in detail as follows: "Our Sunday-schools meet as one school for opening exercises, after which the Methodist Sunday-school classes take their places in the basement at the same time ours take their places on the main floor and gallery. Our services are unanimously approved by the membership of the two churches. We have communion service every Sunday, both the congregations taking part in it. The fellowship in every way is more genuine and rich than we anticipated. The people of both churches feel that it is a step forward. They feel its superiority to the spirit that holds Christian people apart. The young people's societies are merged and have union officers. The mid-week meeting is likewise a union meeting. In short the two congregations are as thoroughly one in fellowship and work as any single congregation in Christendom."

This is a refreshing manifestation of the true spirit of Christian union. It is such a spirit as we could wish to see manifested between churches in every community. These are the first early steps that must be taken in the way that leads to the unity of Christendom. What a splendid impression such happy affiliations must make upon the outside world. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Especially commendable was the action of the minister of the Christian Church. No Disciple should let an opportunity pass to call attention to the cause of union. Some one must interest himself in the cause of union in every local community; and who is more logically or naturally the one to do it than a minister of the Christian Church?

Report was made at the Chicago Ministers' Meeting last Monday morning of the generous proposal of the Congregational Church of Austin to the homeless Christian Church of that place to join the Sunday services of the two churches in the Congregational building during the coming year. It will be remembered that the building of the Austin church was destroyed by fire last April. Geo. A. Campbell,

the pastor, reported that his people had accepted the invitation, the ministers of the two churches to preach alternately to the united congregations. The Disciples were asked to put a baptistry into the Congregational Church for their use, and to celebrate the Lord's supper, according to custom, every first day of the week. These two churches have been holding union services during the past summer. The experiment has worked so well that they are desirous of continuing the arrangement.

We shall watch with deepest interest this approach between a Christian and a Congregational Church. There are those among the Disciples who believe that the Disciples and Congregationalists really stand closer to each other in spirit and doctrine than the Disciples and Baptists, and that the barriers to union are fewer. The great barrier and practically the only serious barrier to union between them is the difference in the practice of baptism. No adjustment has yet been found of the baptismal question, except the surrender of one to the other. Neither body is yet in such a mood. The cultivation of fraternal relations, as in the union meetings at Austin, will do very much to open the way, by mutual understanding and appreciation, to prepare the way for more permanent relations.

## Presbyterians and Episcopalians.

The British Weekly of recent date has the following item of interest concerning union:

"The most practical step towards unity with Episcopalians has been taken in Victoria, (Australia). There, as was first stated in our columns, the Presbyterian Committee and the Prelates have agreed on a plan of union, which is to be submitted to the Lambeth Conference by the Archbishop of Melbourne, who approves of it. The plan seems to be that while the orders of living Presbyterian ministers are recognized, in future all ministers will receive Episcopal ordination. How the plan would work out in detail we do not know, for no official statement has been published from the Presbyterian side."

The same paper contains the following wise sentiment concerning unity:

"For ourselves, we believe that corporate unity is far off, and that it should not be sought for in a spirit of impatience and rashness. What we need above all things is to know one another better. As things are in England, really intimate intercourse between Non-conformist clergy and Church clergy is extremely rare. There is undoubtedly a drawing together. There has been a change during the last thirty years, and the change is still going on. Christian intercourse, fellowship in the service of Christian ends, a spirit of humility and charity, earnest prayer to God, will in God's good time remove misunderstandings and heal breaches, and gather the true Israel into warmer and more shining unities of sympathy and love."

## IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

## A Story of the Coal Breakers and the Cotton Mills.

## CHAPTER XVI.

## Plans and Counterplans.

The days went on apace, the happiest days that Jean could ever remember. His life had been one continuous struggle to obtain the education which is every man's right, which every man must have if he would make a real success of his life. His childhood had been filled with toil, hard and merciless; his boyhood days were almost passed before he had a chance to reach out after the higher things of life, and when this chance finally came he worked unsparingly, knowing no fatigue, no failure, until he had placed himself beside those of his own age. Even then he was not satisfied, but forged ahead till he excelled in scholarship. Nor did he give all the training to his mind, but by plunging persistently into athletics, he developed the puny, round shouldered form of the breaker-boy into a splendid, manly physique. His love for music had led him to seek the best masters. Here was his greatest pleasure; he poured forth all the passions of his pent up childhood in the melodies of the great composers. Up to this time nothing else had so thrilled and touched his soul; but now he knew an intoxication that was sweeter

than music—a love that could touch his heart strings with melodies sublime. For nearly two weeks he had spent the long days with Evelyn. Every morning she had come to meet him on the porch or down the bridle-path.

Together they had climbed the mountains, and Jean had gathered the late wild flowers for her and sat at her feet while she arranged them. They had rowed and driven, and Aunt Mehetabel had planned the most delightful outings; one day it would be a yachting party, the next a picnic up the mountains or a trip to the Hudson.

The hazy September days had come; the locusts were trilling their monotonous songs, and the sumac was putting on its brilliant garb of red; the first autumn leaves were falling and lay rustling in the path. It was the afternoon of Jean's last day in the mountains, and he and Evelyn were going through the woods to the Gulch Spring. Little Margaret, who had shared most of their good times, wanted to go, but wise Aunt Mehetabel had coaxed her to ride in the carriage with her.

"Evelyn, this is our last visit to the gulch. I believe it will always be the most beautiful spot on earth to me."

"If I were an artist I would paint it for you," said Evelyn.

"I will take a picture away with me that will be more real than any artist could paint. It will be the dell yonder, with a fair Princess sitting on the grey stone. Above her head the rugged rocks, and near her a fairy in the act of placing a crown on her head. Here we are! Now will the Princess be seated in her royal chair?" and Jean took Evelyn's hand and placed her in the saddle of the old rock.

"Now, Princess, I have brought you here today to finish your fairy story;" and Jean threw himself down on the grass at her feet.

Evelyn's heart stood almost still; a great fear had come over her. She felt Jean's hand tremble as he led her to the rock, and there was a tense look on his face as though he was suppressing some great emotion. She had thought once or twice that he had shown more than a friendly regard for her, but their frank friendship of the past two weeks had allayed these suspicions, and she was not vain enough to think that he would propose to her when they had only been good comrades.

"Oh surely he does not mean that," thought Evelyn. "He must not, he must not! My answer can only hurt and I cannot bear to hurt him. I want him for my friend and I want to be good to him always."

These thoughts crowded through Evelyn's mind in the moment that Jean was waiting for his answer.

"Can't you recall the place where you left off? I think I can help you," he said.

"Oh no, Jean, I don't want to recall that foolish fairy tale. I think I finished it anyway," Evelyn hastened to answer.

"Evelyn, sweetheart, the story must be finished. It must be finished before I leave tomorrow, before we leave the dell today." Jean's voice was low and earnest. He reached up and took the little fair hands in his and all the passion of his great love shone in his face.

"No, Jean, no, please don't insist."

"You must hear me, Evelyn, I love you. I have loved you ever since I was a little, grimy breaker-boy. You seemed like an angel to me then, and you have been my good angel ever since, leading me on to higher ideals and nobler aspirations. It was you who fired me with a desire to get away from the mines and seek an education. In a great measure I owe what I am to you. The worship I gave you as a child has grown into a love that is the very breath of my life. I want you, I want your love. Dear little one, come to me, say that you love me!"

Jean was eloquent in his pleading. His words rang true and earnest.

"Jean, Jean, why have you done this? My answer can only hurt you. I cannot share my life with yours. Our friendship was so sweet and you have made it impossible ever to be the same again."

"You have not said that you did not love me, Evelyn, only say that you love me."

"I don't know what to say; I have never thought of your caring for me like this. I have been interested in every step of your life, and am proud to call you my friend; but I have planned my life without you and I cannot change it. I cannot understand the feeling you have, but if it is love I must put it behind me forever, to do the work I have laid out for myself and longed to do ever since I can remember. I must go alone."

"Evelyn, dearest, do not say that. I cannot think you mean it. Our plans and purposes are almost the same; we will each give our lives to righting the great evil of child labor. We could do it better by joining forces. Evelyn, Evelyn, I cannot give you up!"

A great sob shook Jean's frame. He rose from the ground and walked away a few steps, and stood there battling with his emotion, trying to master it.

"Jean, you must not feel so about this," and Evelyn sprang up and went to him, her eyes wet and her voice trembling. "Why have you given me this great love? There are other women who are far more worthy."

"Don't, Evelyn!"

Jean turned and placed his hands on Evelyn's shoulders and there was a hurt look on his face.

"Forgive me, Jean. Oh, I am so sorry to have hurt you. I am so sorry about it all."

"Evelyn, do you love another?"

"No, no, Jean, I do not. There is no one in the whole world that I admire and respect as I do you. I want you to always know this. I want you to always be my friend, my brother."

"Is this final? Will you not try to love me, try to see that our lives can be more useful together than apart?"

Evelyn slowly shook her head.

"I cannot hold out any hope, Jean."

"My darling, my only love! Must I give you up? Must I go my way in life alone?"

Jean drew Evelyn into his strong arms and held her close to him.

"May God keep you always," and Jean's lips kissed the fair brow, and as he let her go he smiled down into her face, not in his own happy, boyish way, but with a sad weariness that Evelyn never

forgot. Hand in hand they went home through the woods, assuming the same comradeship as the old, yet each knowing that it could never be the same again.

When Evelyn came down to breakfast the next morning, she found Jean had taken an early train for Crystalville. Her first feeling on finding him gone was one of relief. Through the long hours of the night she had fought and reasoned with her rebellious heart. When Jean had held her close in his arms, and his lips had pressed her brow, she then knew that she loved him and it had been the sweetest moment of her life. Should she be honest with herself and him and tell him? was the question she had asked herself over and over, and now she felt it was answered for her, for he was gone; yet she was miserable and unhappy and presented a woe-begone appearance at the breakfast table. She made a feint at eating and tried to appear as usual, but failed utterly and when Aunt Mehetabel went to the bungalow after breakfast, she followed her.

"Oh Aunt Mehetabel, I am so miserable!" and Evelyn sat down on a stool at Aunt Mehetabel's feet and buried her face in her lap.

"Dear child, you must tell me all about it. I saw last night that there was a misunderstanding between you and Jean, but I knew you would tell me about it in time. My poor boy went away so dejected this morning. I have never seen such a look on his face as there was when he kissed me good-bye."

"I have cruelly hurt him, Aunt Mehetabel. He loves me and asked me to marry him. I told him that I couldn't; that my life work was all planned and could not be changed, and gave him to understand that I was altogether too good for him. I didn't know then how much I cared for him."

"Do you love him, Evelyn?"

"Yes, yes, I know now that I love him, but it is too late. Jean is so proud and the hurt is so deep that he will never come to me again. But, Aunt Mehetabel, even though I love him, I cannot believe I ought to give up my work. All my life I have been preparing myself for a teacher of the poor little working children. Yes, ever since I was a little child I have planned for this, but can only do it alone and unhampered by the cares of married life. Look at the splendid work of Frances E. Willard and Clara Barton! If I could only do something great for the world as they have, I would sacrifice everything else."

"Evelyn, this is a grave matter. Do not make a mistake. I fully appreciate your ambition and desire to do this splendid work for which you have planned, but I seriously question your being able to do it best alone. I give all honor to those noble women you mentioned, but, on the other hand, Evelyn, a poor woman born and reared in a squatter's cabin, gave a Lincoln to the world, and Harriet Beecher Stowe rocked the cradle with one hand while with the other she wrote a book that stabbed slavery to the heart. Think of Maud Ballington Booth and what she and her husband have accomplished with their splendid united lives. Look at your own mother, Evelyn; do you think she could have done more good in the world if she had not married your father?"

"Oh no, a thousand times, no! They have accomplished together what they never could have done alone. You make it all look so different to me; what a foolish girl you must think me."

"No, not foolish Evelyn, you have had some mistaken ideas about life. You and Jean have the same work at heart. Jean will make himself felt in the world. He will be a power for good in whatever walk he pursues, and what could be better than to be his companion and helper? Evelyn, I may be old fashioned, or I may be pleading for my boy, but I believe from my heart that you are making a mistake, and I trust I may live to see it righted. Evelyn, write to Jean and tell him of this change in your feelings."

"No, I cannot do that," said Evelyn, "he would think me weak and fickle minded; and, Aunt Mehetabel, you must never repeat any of this conversation to him. If I have made a mistake, I alone must suffer for it."

"Not you alone, Evelyn, but Jean also. No, I will not interfere in the matter, but will pray God to show you both how to make it right."

"I start for the South next week and do not expect to see Jean again before I go."

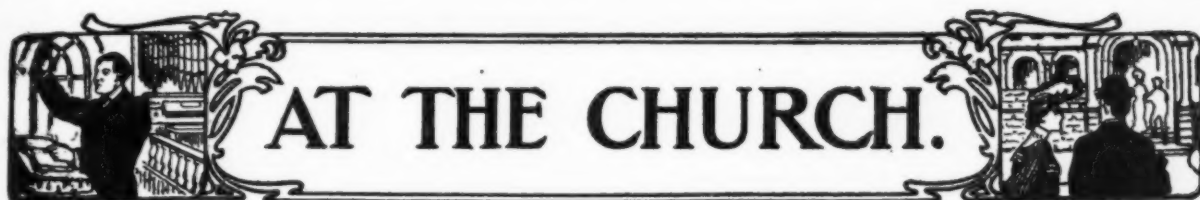
"Go to your work cheerfully, Evelyn; be happy in the thought that Jean loves you, for such a love is not to be despised and remember that your future is in God's hands."

Evelyn's refusal had wounded Jean sorely. His only fear had been that she might love another, and if she did not, he had hoped that he might win her. But the reason she had offered seemed insurmountable. With a growing feeling of injured pride, he thought of how she had told him that she had marked out her career and that there was no place in it for him, yet, in spite of it all, he knew that he loved her better than ever before.

"She is mine, mine! I will win her, I must win her! I cannot live my life without her!" he said over and over to himself as the train sped on towards Crystalville.

(Continued on page 11.)





## The Sunday-School Lesson.

Herbert L. Willett.

### THE DEATH OF UZZAH\*

It is evident that some leagues of the journey toward a competent knowledge of the meaning of the Bible will have to be traversed before men to whom is entrusted the delicate task of providing the material of Sunday-school lessons for children can be fully trusted to make wise choices. It has long been recognized that not all portions of the Word of God are of equal value for instruction. It has even become clear to the least open-minded that some parts of the Bible cannot be used for general religious instruction in any circumstances. But there are many who still stand at the half-way house of ancient apologetics, willing to accept for themselves and their children narratives that a more thoughtful consideration of the Scriptures has long since placed among the sign posts of the past rather than the directions for the present and the future.

#### Growth of Prophetic Ideas.

No narrative of the Old Testament illustrates this type of material more admirably than the present one, and few are less suitable for a lesson to be taught to children who are seeking to obtain some adequate conception of the character of God. In the days of the prophets, preceding the coming of our Lord, when it was most important that men should fear God, and the nature of his will was but faintly understood, such an account as this was no doubt of great value in enforcing the ideas of morality and religion. But as prophetic ideals developed, and the real nature of God was disclosed by the great teachers of righteousness, the partial and imperfect nature of such views of God's dealings with men became apparent. And the interpretation of the Father given by Jesus leaves all these cruder notions far behind.

#### David's Capital.

The facts of the occasion are soon told. The ark had been taken into the Philistine country after the disastrous battle of Aphek. It was taken about from town to town in triumph, but a series of misfortunes which fell upon the country was interpreted as the result of its presence with them, and it was sent back to Hebrew territory. Here it remained for some twenty years in the home of Abinadab in the high place of Kirjath-jearim. When David became king, first of Judah and then of all the tribes, he looked about for a suitable capital. Of all the possibilities the town of Jerusalem seemed best. It was admirably situated for defense, it was in the hands of the Jebusites and its capture would add to the renown of the king, it was outside the tribe of Judah and therefore adapted to be a capital of all the nation, and it was on the border line between the north and the south, whose rivalry was so great even at this period. Jerusalem was accordingly captured and made the seat of David's government.

#### The Royal Procession.

Almost the first concern of the monarch on gaining this central and commanding position was to add the religious to the secular leadership of the city. To do this he wished to bring the ark from its long resting place, that it might be the visible sign of the divine presence in the city. A procession was accordingly organized, and the king, his warriors, the priests and the people went down from Jerusalem to Kirjath-jearim, or Baale as it is here called, and taking the sacred chest from the house in which it had been deposited, they started back to the city. It was a great occasion, and the king and his followers celebrated it with the abandon of a high religious festival. Singing and dancing to the strains of the instruments of music, they made their way up toward the capital. The ark had been placed upon a cart drawn by cattle, and was in the immediate charge of Uzzah and Ahio, the two sons of Abinadab, in whose house it had been kept.

\* International Sunday-school lesson for October 4, 1908. David Brings the Ark to Jerusalem, 2 Sam. 6: 1-12. Golden Text, "Enter into his gates with thanksgiving and into his courts with praise," Psalm 100: 4. Memory verse, 12.

### The Death of Uzzah.

At a certain point in the road, spoken of as Nacion's threshing floor, the ground was uneven and the cart was in danger of being overturned as the cattle stumbled. In fear for its safety, Uzzah put out his hand to steady it. The act was perfectly natural, and would be approved by every reader of the account. But the man was stricken with some malady and died on the spot. The nature of his death we do not know. It may have been sunstroke or any similar attack. But an age like that could only see in such a fact a sign of the anger of God. The king himself was puzzled and distressed by the event. It was an unlucky omen for the entrance of the ark into his city. He could not afford to mar the beginning of his establishment of formal worship with an accident so untimely. The result was that he left off the effort to bring up the ark for the time, and put it for safe-keeping in a neighboring house, apparently that of a Philistine, Obed-edom of Gath. Here it stayed for three months, and as David learned that good and not evil had befallen the household of the Gittite, he decided that the death of Uzzah was not to be construed as an ill omen, and that it was safe to complete his plans by bringing up the sacred box to the city. This accordingly was done.

#### Incomplete Views.

But the interpretation put upon the death of Uzzah, which also finds its sanction in the text, is that God slew him in anger because of some impiety which he had committed in touching the ark. This view was no doubt fostered by the priests who gradually assumed exclusive possession of the ark and all other sacred objects. To the simpler life of the early Hebrews such ideas of awful holiness as attaching to instruments of worship were unknown. It was the work of the priests to increase the sense of holiness and reverence as belonging to such objects. With this procedure the prophets of the great period had very small sympathy.

#### The Character of God.

But the most difficult fact to explain in this lesson is the misleading conception of God which is conveyed in the description of his wrath against one who had performed a quite natural and pious act in attempting to safeguard the ark. The moral sense which has been educated by the teachings of the later prophets, and most of all of Jesus, turns away from this interpretation of the character of the Father. We have come far on the road toward a better understanding of his nature. This narrative is chiefly valuable as an illustration of early conceptions of the divine character which had to be overcome, common as they were, before the larger truth of God's justice, equity and love could be comprehended.

#### The Larger Lessons.

But the teacher may well ask, "What then shall be done with a lesson already selected and set for study on a designated day?" The answer is that much may be made of it, in spite of its inappropriateness as lesson material. Among the items that may well receive stress are David's reasons for wishing the ark in Jerusalem and his pious plans to bring it there; the happy nature of the ceremonies which accompanied the event; and the fact that the ark, as the symbol of God's presence in the home, brought blessing to the house of Obed-edom. The main fact of the lesson, the death of Uzzah, may be used as illustrating the contrast between the ancient idea of the nature of God as wrathful and vindictive and the better knowledge of his nature given to us by the prophets and our Lord. Lastly the fact that there is a fear of God which is quite different from the servile dread of his wrath, a fear to disregard his will as it has been made known to us by our Lord, a fear to fall below the standard of his approval, in which only can true happiness and usefulness be found.

**Daily Readings:** Monday, Ark in the Tabernacle, Exodus 40: 17-38; Tuesday, Ark at Jericho, Joshua 6: 8-20; Wednesday, The Ark captured, 1 Sam. 4: 1-11; Thursday, The Ark sent back, 1 Sam. 6: 1-21; Friday, The Ark in the house, 2 Sam. 6: 1-12; Saturday, The Ark at Jerusalem, 1 Chron. 15: 1-28; Sunday, David's prayer over the Ark, Psalm 132: 1-18.

A stock of patience is always at par.—Exchange.

## The Prayer Meeting.

Silas Jones.

### TRIFLERS.

Topic, October 7, Luke 9: 57-62.

The trifter puts first things second and second things first. The fundamental principles of Christianity are by him brought down to the level of local custom or personal whim. Immediate consequences are all important for him, although the pleasure of the moment may entail a curse for all the future.

#### Not Counting the Cost.

The first man that meets us in this scripture was blind to the difficulties of discipleship. He was impressed with the teaching of Jesus. Like many another, he was willing to confess his faith when it did not cost anything. Jesus saw his difficulty and told him that his followers were living lives of privation and hardship. We ought to be as frank with men who come to the doors of the church as Jesus was with this rash disciple. A Livingstone may say truly that he never made a sacrifice, for Livingstone had such an appreciation of the religion of Christ that he forgot the weariness and pain of his service in the joy of fulfilling the will of his Master. But the average man thinks it is a serious matter to give up some of his vices. He has to fight for his soul against riotous passions. His vision of the truth is not such that he can stand before a crowd of scorners and be concerned only for their welfare, caring not at all for their opinions of him. Then there are real sacrifices which men are called upon to make for the sake of Christ. The missionary leaves home and friends that he may obey the divine summons. The purer his faith is, the stronger will be his attachment to kindred and home. Few of us can pass through life without having set before us the choice between duty and the friendship of some one with whom we should like to be intimate.

#### The Common Level.

The second man said he was willing to follow Jesus after he had buried his father. The answer of Jesus to him shows that the disciple cannot please his Master by doing only what is customary nor by putting off the demands of Christ until all customary duties are done. Jesus expects his followers to do the unusual duty. Men in his day understood how to treat the body of a neighbor. They could be depended upon to bury the dead. Ordinarily the son cared for the father in his declining years and saw that his body was laid away with due ceremony. But Jesus needed this man and he called him to a wider service. We Disciples of today have our round of prescribed duties but these are not enough. Society is still imperfect. We must preach and practice the whole gospel of Jesus. We cannot plead as a reason for allowing great wrongs to go unrebuked the insistent calls of common tasks. If the first disciples of Jesus had waited until they were ready to preach the gospel, you and I would be pagans. Routine work will be done with more zeal if we press on to new duties.

#### Looking Two Ways.

The third man was willing to go with Jesus provided he did not have to give up anything. If men of this sort are told to quit stealing, they say, "Yes, we will be honest, but first suffer us to rob another bank or express train." If they love money too well, they will say, "Yes, we must give attention to something else, but first suffer us to get another farm or another railroad." There is no salvation for such men, they are "not fit for the kingdom of God." Of course the Lord asks no man to rush blindly into difficulties. Men must have time to think of what they are going to do. This man, however, had done his thinking. His allegiance was divided. The interests of the kingdom of God were not paramount with him. The Lord calls for men who will live for the kingdom and subordinate all their ambitions to it. Every relation of life is sanctified when the kingdom of God is first in men's thoughts. Every institution comes to its perfection when it becomes an instrument for the extension of the kingdom.

## Teachers Training Course.

H. L. Willett.

### 5. The Kingdom of Israel.

Upon Solomon's death, in 937 B. C., popular resentment of the heavy taxation, the arrogant attitude of Solomon's son and successor, Rehoboam, and especially the apprehensions felt by the

prophets lest the nation should forget its earlier and simple religion in its love for wealth and display, led to a revolt on the part of the twelve tribes against the dynasty of David. A young leader named Jeroboam was placed upon the throne of the new kingdom of Israel, thus separated from that of Judah in which the descendants of David continued to hold the power. The capital of the new kingdom was fixed first at Shechem and later at Samaria. Every effort was made to prevent pilgrimages to the temple at Jerusalem. Sanctuaries were erected at Bethel at the south, and Dan in the north. The worship of Jehovah was carried on, but in a mixed manner which practically amounted to idolatry. The dynasties of the northern kingdom succeeded each other rapidly. Kings were cut off by assassination, or were slain in battle. Of these kings the ablest were Jeroboam I (937-915), Omri (887-875), Ahab (875-853), and Jeroboam II (781-740). The prophets Elijah and Elisha organized the protest of the worshipers of Jehovah against the incoming idolatry practiced in the worship of Baal, in the days of Ahab and the kings who followed him, and in the times of Jeroboam II, Amos and Hosea, the earliest of the prophets whose writings have been preserved to us, carried on their work. Soon after this the northern kingdom became involved in conflicts with the advancing power of Assyria, and after a three years' siege by Salmaneser IV, the city was taken by Sargon, in 721 B. C., thus bringing the kingdom of Israel to an end. (I Kings, II Kings, Amos, Hosea).

### 6. The Kingdom of Judah.

Rehoboam, the son of Solomon, ascended the throne to find himself stripped of a large proportion of his father's kingdom through the revolt of the ten tribes. After the first efforts to reunite the nation had proved unsuccessful, the kingdom of Judah accepted the situation and, maintaining its capital at Jerusalem, and continuing the worship of Jehovah at the temple, perpetuated the traditions of David and Solomon. The most important kings of the southern kingdom were Asa (917-876), Jehoshaphat (876-851), Azariah or Uzziah (782-737), Hezekiah (715-686), and Josiah (639-609). The great kings of Judah, such as those just named, were sincere worshipers of God and reformers of the national life. But there were other kings in whose reigns religion became scarcely more than idolatry, even the temple itself being invaded by the signs of the heathen faiths. Josiah, who followed the evil days of Manasseh and Anon, organized a great reformation, inspired by the Book of Law (probably Deuteronomy) found in the temple. The high places, where idolatry had been practiced, were destroyed, and all worship was centralized at Jerusalem. The reforms were greatly aided by such prophets as Zephaniah and Jeremiah, who performed similar services to those rendered by Isaiah and Micah in the eighth century. But the political and religious condition of Judah grew weaker under the later kings, and in 586 B. C. Nebuchadnezzar of Babylon took the city and destroyed it. (I Kings, 2 Kings, 1 Chron., 2 Chron., Isa., Micah, Zephaniah, Jeremiah).

### 7. The Exile.

A large number of inhabitants of Jerusalem, including the wealthier and more important members of the community, together with the court, were carried to Babylonia, and placed in communities here and there. They were not the first exiles who had been taken to the east, but the destruction of the city made them less hopeful of return than their brethren of earlier deportations. They were permitted a limited amount of self-government, and many of them embraced the opportunities of trade which Babylon offered, only to lose thereby their interest in the national hopes and their loyalty to Jehovah. As there was no temple at which they could worship in Babylonia, religion took on the new features of prayer, fasting and alms-giving. The prophets Daniel and Ezekiel were among those who kept alive the hopes and faith of the exiles during the first years after their arrival in Babylon. Later on other voices were heard, such as the later chapters of the book of Isaiah record. The people were encouraged to hope for a return to their own land. The Messianic expectations were impressed upon them. These prophetic words in some measure prepared a remnant of the people for the new duty which now devolved upon them. (Obadiah, Lamentations, Ezek., Dan. 1-6, Isa. 40-55).

(To be concluded next week.)

The following beautiful invocation was written by Carmen Sylva, queen of Roumania: "Keep with me always a mother's heart. Take not from me a mother's tenderness, and let my forgiveness of injustice be equal to hers. Have with me her power of defense. Let my intuitions be as keen as her divination. Take from me much, if it by Thy will, but spare me the mother's heart."



## DEPARTMENT OF BIBLICAL PROBLEMS.

By Professor Willett.

My Dear Brother Willett:

Much has been said in secular and religious newspapers recently concerning your views on biblical matters, and I write you this open letter in a frank and brotherly spirit to elicit, if possible, the truth concerning your attitude. You have many friends and brethren who will gladly defend you, if they can consistently do so, and all of the great brotherhood embraced in your fellowship will be gratified to learn your position.

1. In the Century of September 3 you wrote an article upon "Miracle and Faith" in which you say—"The objection which has most weight in our day, and which unless removed will stand as a fatal hindrance to the acceptance of miracles is the apparent chasm which separates the phenomena from the uniform course of events in human experience and under the reign of law." Now, my brother, do you mean by that statement that the apparent chasm between the miracles of the New Testament and the uniform course of events in human experience must be bridged over or it will prove a fatal hindrance to the acceptance of those miracles? Take as an illustration, the resurrection of Jesus Christ from the dead, must the apparent chasm between that fact and the uniform course of events in human experience be bridged over or it will prove a fatal hindrance to the acceptance of the resurrection of Jesus Christ?

2. A little further on in the article you represent another as saying, "Such a being was Jesus. He was a visitant to the world but his normal residence was in heaven, whose supernatural character he bore in his earthly life and with whose powers he was clothed. His miracles were a manifestation of this superior life and the setting aside of nature in obedience to a higher law." Speaking of the above quotation you say: "This theory is in direct conflict with all modern conceptions and is either giving way to more satisfactory explanations of the facts or a total rejection of the miraculous."

From this statement I understand you to say that Jesus was not such a being, that he was not a visitant of the world, that his normal residence was not in heaven and that he was not clothed with supernatural power and that his miracles were not a setting aside of nature in obedience to a higher law. Am I correct in thus interpreting your language? If I am not correct—was Jesus such a being as the quotation describes?

3. Near the conclusion of your editorial you say "The redemptive facts of Jesus' life are independent of miracles." I have always been under the impression that Paul stated the redemptive facts of Jesus' life when he said, "Christ died for our sins, according to the Scriptures and was buried and rose again the third day according to Scriptures." Now, my brother, do you understand these three great facts to be redemptive facts in the life of Jesus and do you declare these facts to be independent of miracle?

4. A few questions of a more general nature.

First: When you speak of a prophet being inspired do you mean that he was enabled by the Spirit of God to predict future events that were beyond the reach of human foresight?

Second: When you speak of a historian being inspired do you mean that the Spirit of God imparted directly to him the knowledge of past events and enabled him to speak of them without error?

Third: Do you believe that we have in the Book of Genesis a true account of the careers of Abraham, Jacob and Joseph?

Fourth: Do you believe that our four gospels were written by the men whose names are attached to them?

Fifth: Do you believe that Jesus promised the apostles that the Holy Spirit should call to their remembrance all that he had spoken to them; and do you believe that the Holy Spirit did so call to their remembrance?

Sixth: Do you believe that Jesus was born of a virgin as represented in the gospels of Matthew and Luke?

Seventh: Do you believe that God bore witness to the preaching of the Apostles, "both with signs and wonders and divers miracles and gifts of the Holy Ghost," according to his own will?

Now, my brother, these questions are not written for the purpose of provoking discussion. They are not written to set any trap for your feet. They are written to open a door of utterance for you that the great brotherhood may understand your exact position on these fundamental propositions. They are so formed that you can answer each question with a yes or no, if you desire to do so.

Very sincerely and fraternally,

Columbus, Ind.

Z. T. Sweeney.

It is a pleasure to receive the above letter. The method Bro. Sweeney has chosen is one much better calculated to arrive at a satisfactory knowledge of the facts than reliance upon newspaper reports, which are frequently found to be either quite false or largely misleading. For the sake of convenience in considering the different items in the letter, the paragraphs are numbered.

1. In the statement from which the excerpt is taken, and to which attention is again directed for a full setting forth of the matter, a distinction is made between two definitions of miracle, one of which has been common but is no longer satisfactory, and the other a description of the same events but in terms which do not render the acceptance of the miraculous events of the New Testament impossible to the student of today. The first insists that miracle is a violation of the laws of nature by one possessed of supernatural power. The other holds that such a description of miracle is contrary to the very revelation God has made of himself both in nature and the Bible. It would define miracle as the manifestation of power at a higher level, and by a being in whom dwelt a fuller life. Jesus was historically such a being, and the only one who ever possessed such power. The resurrection of our Lord was no departure from this principle. It was the inevitable manifestation of the divine fullness of life in him. Death had no dominion over him. It was impossible that he should be holden of it.

2. You are not in the least correct in your interpretation, since you ignore the very point of the argument, that the statements you quote are insufficient to describe the character and work of Jesus. My words in the article from which you quote are as follows:

"The life of Christ is the one perfect life of history. He lived the normal, natural life of a man at its highest point. This consisted perfectly with his claim to be the Son of God. In this estate he employed law at its highest level. The responses which our inadequate and fragmentary life obtains from nature, and which become more complex and varied as we gain new altitudes of vision and new depths of spiritual experience, seem as nothing worth beside the calm supremacy of his power. He touched the keys of life beyond the range of our limited experience, and the harmony which poured forth we call miracle. His word was with power because the secret of nature was his own. Nor is there a hint in the Scripture that the works of Jesus were suspensions or suppressions of natural law. They exhibit the use of law at a higher point than that to which other lives have attained."

The trouble with the definition from which you quoted is that it does not adequately set forth the nature and work of Christ so that he can be understood by a generation like our own that is no longer thinking in the terms of scholastic metaphysics. The New Testament reveals the Savior as the manifestation of God in flesh, the perfect being whose word was with power because in him dwelt all fullness. To him miracle was the sign of control over nature beyond the frontiers of the fragmentary lives other men have lived. Yet it was not the fracture of law, but its higher employment.

3. It is well to keep in mind the context of the quotation. The statement is made in reference to Jesus' personal ministry, and is as follows:

"The redemptive facts of Jesus' life are independent of miracle. His wonderful deeds were an aid to his followers in the creation and nourishment of their faith in him and in their immediate work of evangelization. Such a value the miracles no longer possess. But they assist in the comprehension of the origins of our faith, and of the unique influence of the Lord upon that age. Miracle had its value, but also its limitations."

No one would insist more strongly than I that the miracle of the resurrection was one of the great facts of the gospel. The fact of the resurrection of Jesus was the most impressive detail of the early preaching of Christianity. If later on, as the New Testament clearly reveals, the resurrection yielded precedence to the death of Christ as the most important event in the history of redemption, it was not that the resurrection was less a matter of confident belief, but that the deeper meaning of the death of Christ was seen. Yet the real significance of the resurrection lay not merely in the fact that Jesus conquered death, but in the assurance that by his redemptive work, sin and death are vanquished in the lives of his followers. This is the daily victory, the "rising with Christ" not merely in baptism, but in the attainment of the life he imparts and sustains. This is the victory which conquers death itself.

4. As to the more specific questions, the following will indicate

the answers I should give if space were adequate. Questions which cover the wide ground here traversed are worthy of much fuller consideration than is now possible.

First: Such prediction was a part of the work of some of the prophets. But it was only a part, and no definition of prophecy which reduces it to the mere foretelling of the future will satisfy a competent student of the Word of God. The inadequacy of the definition lies in the fact that it describes the work of these preachers of righteousness in terms of only one, and that not the most important of their functions.

Second: No. There is no hint in the Bible that such was the method by which the events of the past were preserved and recorded. The prophet employed his own knowledge of the past, and used all suitable material in the framing of his message. He employed events of the past, the present and the future. But his interest in these events was not that of a mere chronicler but a preacher. He used them as the vehicles for his religious message. Herein lay the uniqueness of his mission. His inspiration lay not in his unerring knowledge of the past, but in the spiritual vision which enabled him to interpret these facts to his people, and the sense of urgency which drove him forward in his work of religious instruction.

Third: Yes, in so far as it was the aim of the writers to give such an account. The narratives are fragmentary. They contain only a few of the facts which were in the possession of the patriarchs, but to show how their lives enforced the principles of God's government of men and nations. The evidence which comes to us from external sources, as well as the united testimony of the Hebrew records confirms the historicity of the patriarchal period.

Fourth: Yes. It must be borne in mind that the assignment of the four gospels to the evangelists rests not upon any claim made

in the books themselves, but upon early Christian tradition. Happily the processes of criticism applied to the problem have gone far to confirm this primitive tradition. In the case of the fourth gospel it is evident that later hands have added to the apostolic record.

Fifth: Yes.

Sixth: Yes. I do not hold, however, that the virgin birth of Jesus occupies a position of such importance, either in apostolic preaching or present Christian faith, as the resurrection or many other of the facts of his life. I should not make it a test of Christian belief in the same sense.

Seventh: Yes.

Bro. Sweeney has intimated that my views on these questions are of interest to the Disciples of Christ. In this intimation he perhaps goes further than is necessary. Yet I appreciate the courtesy which prompts it. My views upon these and all other questions connected with the Bible are not secrets of the class-room or study. I have made them public in lectures, articles and sermons for a score of years. In that period I hope I have changed many opinions and grown into a deeper and more satisfying faith in the Holy Scriptures. Yet I am not conscious of having altered my beliefs or utterances in any essential particular. If, however, anyone is interested in ascertaining my precise standpoint on any of these matters, it seems to me the method Bro. Sweeney has adopted is the one most likely to elicit the facts. That an answer is always possible in a single word no one would hold who knows the depths to which Christian faith reaches. But at least indications can be given of the points of view held. It is less essential that men should agree upon opinions than that they should understand each other, and be conscious of a common core of faith in the foundations of Christianity.

## CHRISTIAN UNION IN EDUCATION.

### KEUKA COLLEGE.

By Joseph A. Serena.

A movement which promises to be of no small importance in the contribution towards Christian Union has just been consummated in New York state whereby the Disciples and Free Baptists join forces in the operation of Keuka College.

This college was founded in 1890 by the late Dr. Geo. H. Ball and associates and since then has maintained itself as an institution under the direction of the Free Baptists. Dr. Ball was pastor of the Hudson St. Free Baptist Church at the time and visiting on the shore of beautiful Lake Keuka he received, as he always believed, an inspiration. With profound conviction he said to himself, "This is the place which God Almighty has prepared for a Christian school. God helping me I propose here to found a school where young men and women of moderate means may get a thorough education under Christian influences." For seventeen years he continued as president of the institution, his death only preventing a longer term of service.

The spirit of Dr. Ball, his great desire for the union of the Disciples and Free Baptists, has permeated the institution, and when financial need manifested itself the trustees turned to us with their problem. Appealing to the New York Christian Missionary Society first they requested that a committee be appointed to confer with them regarding the institution. To this committee they offered part ownership of the institution, or if this could not be facilitated, to give our people complete control if we would agree to continue to operate it as a college. At that time it was not thought advisable to consider the matter for several hindering reasons, but later when President Space presented the matter in writing to the late New York Christian Missionary convention at North Tonawanda, it was decided that a committee of three should be appointed carefully to consider the proposition and to report back to the state board its findings. Accordingly a committee consisting of L. C. McPherson of Wellsville and Robert Stewart of Rochester, together with the writer, visited the institution and carefully went over the entire proposition, and as a result reported that we recommended entering into a plan of coöperation with the Free Baptists in the conducting of the college.

The college owns a tract of 130 acres of land, including a campus of eighteen acres, upon which it erected in 1890 a five-story brick building, 200x65 feet, at a cost of about \$90,000. This building contains class rooms, laboratories and chapel, besides dormitory accommodations for 125 students. In the basement is a large dining room with accommodations for 100, kitchen, pantry, etc. besides two large boilers for heating the plant. The entire property is valued safely at \$125,000 while the Regents of the State of New

York value it at \$200,000. There is a small endowment of \$12,500, while there is an indebtedness of about \$8,000 outstanding which will be cancelled by holders of same as soon as we put in operation the outlined plan of work. There are no other debts, this making clear a property worth \$150,000.

On the ground belonging to the college a settlement of some sixty houses, known as Keuka Park, has been built. As rapidly as sold, the money from the lots is turned over to the college endowment. The location of this property is indeed beautiful, situated on the west shore of the lake four miles from Penn Yan, with which it is connected by trolley.

The college and Institute have a faculty of fourteen and carry on a high grade of regular collegiate work. With scarcely a precedent, Dr. Ball caused to be inserted in the charter a provision that graduation from this college should be based entirely upon examinations under the immediate direction of the State Board of Regents. Thus the graduates of Keuka College have no fear of comparison with those of older and richer institutions.

Tuition and board in the institution make it possible for a young person to get through on \$165 per year.

A board of twenty-four trustees own and operate the college, eighteen of whom came from the Free Baptist Church. The agreement arrived at by the committees representing both bodies was as follows:

1. That our respective bodies enter at once into joint ownership and joint operation of Keuka College.
2. That the Disciples of Christ be given the privilege of naming four trustees immediately, and that, as other vacancies occur in the Board, the number be increased as expedient, until they shall have equal representation with the Free Baptists.
3. That, on entering upon this agreement, the Disciples of Christ shall be given at least one representative on the Executive committee, and that they shall be duly represented in the personnel of the faculty.
4. That we jointly assume the responsibility of the current expenses and that we enter upon a joint canvass for \$100,000 additional endowment, only the income of which is to be used for the maintenance of the college.
5. That the Disciples of Christ secure for the college a suitable man to enter upon field service, to aid in securing students and money for the institution.
6. That as soon as a suitable man be secured from the Disciples he be elected President of the College, in the meanwhile President Z. A. Speer continues to act.

Acting upon the above suggestions the trustees of the college met September 3 in Keuka Park and elected the following Disciples:

Mr. S. M. Hunt, Springfield, Mass.; Rev. Robert Stewart, Rochester, N. Y.; Rev. L. C. McPherson, Wellsville, N. Y., and Rev. Jos. A. Serena, Syracuse, N. Y. Mr. McPherson was also elected vice-president and field secretary.

Thus another chapter in Christian Union is being written. We are brought into intimate relationship with a body of Christians closely akin to us, and as one of the first steps in this movement means the institution of a Bible Department under the instruction of a Disciple, our people have no reason to fear the charity and freedom of these brethren. A college in the east ought to be of incalculable benefit in furnishing preachers for our churches, besides giving us another institution for Christian culture.

Syracuse, N. Y.

## In the Toils of Freedom.

(Continued from page 6.)

For once the beauty of his home failed to attract him. Even the servants missed his usual jolly greeting, and whispered among themselves about what could have happened to "Mr. Jean" to make him look so troubled. Only Cap, the English setter that had belonged to Paul, received the usual caress, but missed something of the spirit and mirth that always accompanied it, so he followed Jean from room to room, or lay at his feet and thumped the floor with his tail and looked into his face as much as to say, "I know you are in trouble and I wish I could help you."

Often in his fancy, Jean dreamed of the day when he would bring Evelyn here, and how he would take her to the morning room, and to the library where they had laid him that first night, then to his own den where he had spent so many hours in study; how he would show her the summer house and the lake at the foot of the lawn, and the deer park that Uncle Jasper took so much pride in. At last he could not bear the house any longer, and all the afternoon he and Cap tramped through the woods but his heart was just as heavy when he returned. John had a cheerful fire in the grate for the evenings were getting cool; his slippers were by the chair, his house jacket was thrown across the arm, and the faithful old servant brought a small table and served his dinner there, hov-

ering about, anticipating his every want, but his best effort failed to elicit more than a kind "Thank you, John," and he carried the almost untouched meal back to the kitchen feeling perplexed and anxious.

After he had gone Jean tried to read, but he could only see a winsome face crowned with sunny brown hair on the pages before him. At last he could endure it no longer, and determined to write to Evelyn to tell her once more of his love and plead with her to reconsider her answer. He wrote:

"Little Sweetheart:—It is hard to make myself believe that you have cast my love aside. It must be that I do not deserve to have such a treasure. I know I am not worthy of you, dear one, but you have crept into my life as my one great, all absorbing need, and now I must give you up. I am not sorry I love you; I am glad, glad; nothing can take it from me. I will always love you, my own, my beautiful one. Oh, Evelyn, come to me, love me! Let us work together always. Whether you give yourself to me or not, your love will be the crown of my life. Such a poor life without you, I fear, and yet I am better and stronger for having known you. Your future will be full and I will rejoice in every success you attain. God bless you, dear little one.

JEAN."

Jean could not trust himself to read the letter over, and hastily addressing an envelope he placed a stamp on it and started to take it to the post-office, but at the hall door he stopped. A struggle was going on in his heart. Can I send it? What reason have I to expect she will change her mind? For a moment he stood irresolute, and then with a half audible "Oh God, help me to give her up!" the struggle was over and he rushed to his room, threw the letter into a drawer, packed his sdit case and hurried to the train. The old feeling to take his trouble to "Mither" had come over him.

For the next two weeks he buried himself in the work of the settlement house, then went to Princeton for the last year of his seminary work.

Jean only saw Evelyn once before he went away. Mrs. Hathaway invited him to tea with Doctor Jones. Evelyn was her own bright self, but she and Jean never exchanged a word or look that would show how their hearts were aching.

(To be continued.)

## ANNOUNCEMENT DAY IS THE LORD'S DAY.

September 20.

What Announcement Day?

Of the International Missionary Convention.

Where and when is it?

In New Orleans, October 9-15.

What is that to us?

Because it is our church, our Sunday-school, our Endeavor, our C. W. B. M., our men's clubs, our colleges and our missionary and benevolent societies.

Are you going?

Yes.

Why?

Because everybody who can is going. Because I want to see the southland and visit the most interesting city in America. Because I want to help the cause. Because I want the uplift it will give me.

What will it cost?

Room will be from 50 cents per day up, meals from 15 cents up, and all railroads in America have given the best rates that can be gotten by any convention to any city. We will have to ask our local ticket agents the exact cost of travel.

What sort of program will New Orleans have?

Professor Hackelman will lead the chorus of 500 voices; the Netz Sisters Quartette will sing; Miss Una Berry is the soloist; the C. W. B. M., the Christian Endeavor, the Sunday-schools, the American and Foreign Missionary societies, the boards of Church Extension, Benevolences, Ministerial Relief and colleges will have one of the finest issues of sacred eloquence ever put on the platform; then there will be the Union Communion Service

and the Christian Union Session. Thus we can shake the hand of our missionary heroes from all over the world.

Would I have any right to attend?

Just the same as any other disciple of Christ.

How is the weather in New Orleans this season?

Fine; delightful.

What sort of clothes must one wear?

Rather light weight; even white wash dresses are used some at this season.

Must I give notice beforehand that I'm coming?

Not necessarily, for the local reception committee will meet every train. But, if you like, you may drop a card to our minister, W. M. Taylor, 1628 State street.

How many friends may I have to go with me?

All you can, for New Orleans has unlimited facilities to care for the visitors.

Will our minister go?

He wants to go, and the church can make his heart glad and reap a glorious blessing from his future labors with us by giving him a purse and a vacation so he can attend.

Well, I am going to get the church to send the minister. I am going with him and shall get several others to go with us. Good-bye, I'm off. Will meet you in the registration room in the Convention building, the Athenaeum, corner St. Charles avenue and Clio street, New Orleans.

This is the one chance of my life! Think of it! I just can't afford to miss it! I can afford it, for I am a child of the King; this is the King's business; it will be an education to me, will broaden me, and the Lord will repay me a hundredfold. Nothing can turn me; I'm going.



## ROUGH RIDER SUITS FOR BOYS 3 TO 8 YEARS

Here is a suit that will inspire patriotism in every youngster's heart

It is made of extra best khaki Hyde-grade galates, regulation army cut, with 19 large, showy eagle buttons. Has belt, four useful flap pockets, and is a genuine value at **\$2.00**

Handsome, attractive, matchless, it will do your heart good to see his pleasure when he puts it on

**GET ONE FOR YOUR FAVORITE TO-DAY**

If your local dealer cannot supply you we will send, postpaid, on receipt of price, \$2.00. Made for Boys 2 to 8 years old

**THE BUNNY CO.**  
89 Lincoln St., Boston, Mass.

If you mention this publication when ordering we will send a special souvenir



## WITH THE WORKERS.

The revival at Flanagan, Ill., is proving a success. It is being conducted by Hon. John R. Golden and Charles E. McVay. There have been nine confessions to date. Flanagan has five saloons and a large foreign population which make a revival effort difficult. R. E. Thomas is the pastor of the church.

Charles E. McVay who is now singing in a meeting at Flanagan, Ill., will assist J. H. Fuller in a four weeks' meeting at Fremont, Neb., in October.

L. C. McPherson has resigned at Wellsville, N. Y., and is now holding a meeting for his brother at Dunkirk, N. Y. He will supply W. C. Bower's pulpit in North Tonawanda until February, when he will begin to give his entire time to Keuka College, the new institution which is owned jointly by Disciples and Free Baptists.

The Cook County Sunday-school Association, with offices at 140 Dearborn street, in Chicago, has prepared a good tract on teacher-training work. In this tract there is a fine list of books that have proved serviceable. There are many good suggestions concerning the successful operation of these classes.

The church at Washington, Ill., had an unusual day of blessing recently. There were seventeen accessions to the membership of the church. A new choir, a recarpeted church, a large Sunday-school and a new society of Christian Endeavor added to the delights of the day.

Rev. Norman H. Robertson and Mabel Currie were married at Everton, Ont., on September 2. They will be at home in Colfax, Ill., after October 6. Mr. Robertson has had a successful ministry in Colfax and we wish him the more abundant success now that reinforcements have come in the work.

Charles Blanchard recently closed a short meeting at the old historic church at Lost Creek, which is the oldest church in the state of Iowa. The church was founded in 1836. The meeting resulted in twelve confessions of faith. L. B. Kline, pastor of the church at Fort Madison, assisted in the meeting.

W. B. Taylor of Moberly, Mo., is to assist F. W. Norton in the work of establishing the Wharton Memorial Home for the children of our foreign missionaries. Mr. Norton will give his time to the work east of the Mississippi and Mr. Taylor will present the work in Missouri, Iowa, Kansas and Texas. Mr. Taylor was a college classmate of G. L. Wharton. His more recent pastorates have been at Mexico and Moberly, Mo.

Rev. W. F. Rothenburger, until recently pastor of the Irving Park Church of this city, will return to Chicago September 27, as the preacher in the anniversary services of that church. The first Sunday in October he will begin his pastorate with the Franklin Circle congregation in Cleveland, Ohio. Mr. and Mrs. Rothenburger enjoyed vacation days near Toronto, Can.

Rev. O. E. Tomes, pastor of the Englewood Church, Indianapolis, Ind., has accepted a call to become the minister of the congregation in Ann Arbor, Mich. Here he will succeed Prof. A. C. Gray, who will teach this year in Eureka College. Mr. Tomes has ac-

complished a notably successful work in Indianapolis during two pastorates in that city. As a member of the State Board and the state president of Christian Endeavor among the Disciples he has been earnestly interested in the progress of our cause in Indiana. He will move to Ann Arbor, October 1.

Rev. Ben N. Mitchell was the preacher recently in the regular services of the church in Litchfield, Ill. Mr. Mitchell is the successful pastor in Virginia, Ill.

Mrs. F. N. Calvin, wife of the pastor of the Compton Heights Church, St. Louis, Mo., passed away Monday, September 7. Her death was unexpected, coming after but a few hours' of serious illness. Mrs. Calvin was a talented and cultured woman, always earnestly interested in the work of the church and ably co-operating with her husband in the labors of his ministry. The Christian Century shares with the many friends of the family the sincerest sympathy for the bereaved husband and children.

John Ray Ewers closes three years' service with the First Christian Church of Youngstown, Ohio, October 1. The congregation has heartily and unanimously asked him to remain as the pastor indefinitely and he has accepted, the relation between pastor and people being most happy.

Two hundred and forty people have united with the church during this pastorate, 168 by primary obedience. The Sunday-school enrolls 360, the mission circle for young men and women numbers 150, the men's club 100, the choir fifty, the training classes sixty, the C. W. B. M. eighty. The total membership (revised roll) 900. Mr. Ewers always holds his own meetings.

The church is a social center and is attended by great numbers of young people. Fifty-five young men have united with the church during the pastorate. This includes the ages of eighteen to forty only. The church is in splendid condition. The old debt has been paid off and many improvements made in the property.

Mr. Ewers is and has been during most of this time president of a board of ministers and laymen, which has successfully completed a social settlement building worth \$25,000, and which is doing a wonderful work among the foreigners. There are four paid workers and about forty volunteer workers.

The cause in Youngstown prospers with three strong churches.

Dr. Bruce Brown of Valparaiso, Ind., has a way of making his sermon subjects attractive. On Sunday mornings he is preaching a series of sermons through September on "The Problem of Human Suffering," through October on "The Problem of Prayer," and through November on "The Problem of Human Duty." His evening sermons for the same period are on the general subject, "The Gospel for Today," with such subtitles as "Mental Myopia" (the need of open mindedness today), "The Gospel for an Age of Doubt" (the need of faith today), "The Standpatter" (the need of conservatism today), "The Extremist" (the need of the radical today).

No promise is surer of fulfillment than that brief but comprehensive statement of the Master's, "Seek and ye shall find." We are

bound to find what we are looking for if our quest is rightly directed and we continue it long enough. Nothing encourages us in our search for the vision beautiful like the companionship of those of like purpose. If in the solitude of our daily tasks we have failed to touch elbows with God's people and have sought no inspiring drum beat to quicken our pace and lighten our lagging foot steps, we shall do wrong if we wilfully neglect the opportunity to receive such a blessing.

Paul's figure of the athlete training for the race should spur us to forego some of our secular duties or pleasures in order to fit ourselves more perfectly for the race that is set before us. How are we running? Do we foolishly beat the air and merely mark time, wasting our energy on things not of eternal worth? Let us get out of the rut we have cut for ourselves in the past year and mingling with the rejoicing hosts at New Orleans catch the uplift of zeal for service. With this new and broader view point we can make a new valuation of ourselves and our work and go forward surer of our ground and with new and better equipment for higher service.

Jasper T. Moses.

Concerning the resignation of Rev. M. M. Daws of the Central Church, Dallas, Texas, further information reaches us that he was made pastor emeritus by the congregation when his resignation was accepted. Texas will regard him as a sort of bishop who by his rare character, his eighteen years of ministry in Dallas, and his singular ability will be able to aid the state-wide movements of the brotherhood.

### AFRAID TO EAT.

#### Girl Starving on Ill-Selected Food.

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat for fear of the consequences.

"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing but that I could eat it as I liked and that it satisfied me craving for food without causing distress, and if I may use the expression, 'It filled the bill.'

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. Today I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

## Chicago and Vicinity.

The Englewood Church celebrated the twenty-third year of its history last Friday night. The pastors of the Living Link churches at Chicago Heights and Elgin were present to congratulate the mother church. The Englewood Church enters the fall campaign with an aggressive and unified program.

The tentative union of the Austin Church with the Congregational Church of that suburb will be watched with great interest. See the Christian Union Department for particulars.

Mr. Conrad preached at the Northwest mission last Sunday. This mission is anxious to have a settled ministry and it is hoped that this may be arranged at an early date.

Dr. Ames preached last Sunday on "A New Method of Church Organization." He proposes to divide up his church into classes which will meet once a month for study and counsel in the religious life. The idea is a modification of the system of ancient Methodism and is said to have a parallel in the Christian Science movement. It will be a most interesting experiment and we shall hope to present the plan in more detail at a future date.

Mr. and Mrs. Rainwater are now hard at work at the task at Garfield Boulevard Christian Church. The mission there has suffered great reverses, but under their leadership is taking on new life.

The loss of Mr. Rotherberger is felt deeply at Irving Park. He will be missed from the Chicago group. Irving Park hopes to locate a pastor before long.

Mr. Kindred is much improved in health after his summer vacation.

Everything is perfectly harmonious at the Memorial Church. Dr. Willett is back from his vacation and has preached there the past three Sundays. The church has suffered a great deal of newspaper notoriety concerning a division in the camp which had no foundation of fact.

The Evanston Church will observe October 4 as Rally Day. Services will be held at various hours all day with brief intermission. A number of outside speakers will assist. The church is going into the work this fall with great enthusiasm and unanimity.

The Monroe Street Church celebrated the tenth anniversary of the ministry of their pastor, C. C. Morrison, last Sunday. Ten years ago the church was a mission worshipping in a basement. Six years ago this basement structure was torn down and a building erected, costing \$27,000, which is now one of the finest structures which the Disciples have in Chicago.

Harry F. Burns of Peoria has located with the Douglas Park Church, while he does some post-graduate work in the University of Chicago. This mission is fortunate to be provided with so able a ministry.

Chicago is fortunate in having almost all of its pulpits filled, only two churches not being supplied. With no invidious comparisons, it can be said that we have never been better

represented in Chicago than this year. The ministers are working together with a good fellowship that is delightful.

The mission work of the various denominations in Chicago will be conducted henceforth in the spirit of Christian comity. Through the efforts of Dr. Shailer Mathews, a central organization has been formed with representation from Presbyterians, Methodists, Baptists, Congregationalists and Disciples. This organization will prosecute a more thorough study of the field than would be possible for any single organization and furnish the co-operating missionary boards with the facts they desire. A comparison of the work of the various societies showed that there was a mad race on the part of the denominations to possess the suburbs while the real problem of the city, the foreign population, was being merely played with. Only one of the denominations named had a Chinese mission. Many of the nationalities had not yet been entered by any of them.

A. J. Saunders writes from South Chicago that there is a prospect of negotiations with the Baptist Church of their part of the city looking toward union. Our South Chicago Church meets in an upper room and lacks the equipment that is necessary to many forms of church work.

Parker Stockdale lectured at Chautauquas most of the summer. He is now back at his post of duty. He will deliver his lecture on "Clouds and Rainbows" early in October to his church. The church insists on taking a silver offering in connection with this lecture and sending him to New Orleans. Every church in the city should devise a plan to get their minister to the national convention.

Prof. W. D. MacClintock has returned from his trip in the Orient. He will be the superintendent of the Hyde Park Sunday-school another year.

Mrs. Oliver W. Stewart visited Europe this summer as a delegate to the International Congress of Equal Suffragists. She was accompanied by Miss May Rogers, who teaches in the Englewood High School.

The Chicago churches responded so generously with entertainment at the state convention that nearly twice as much was offered as was used. Chicago hospitality has been abundantly demonstrated.

It is now a year since the tragic death of Mrs. Lillian White Grant. The Messenger of the Hyde Park Church prints this month a number of appreciations of her beautiful life. Mrs. Grant was a kindergarten teacher of national fame. At the time of her death she was principal of the neighborhood kindergarten of the University Congregational Church. She was the teacher of the kindergarten department of the Hyde Park Christian Sunday-school. The spirit of her life has been most fittingly summed up in these words, "Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others is the measure of our importance in this world."

Dr. Willett spoke at a banquet of the Association of Commerce at the Auditorium hotel recently. Jacob Riis of New York was the other speaker. A thousand of the leading business men of Chicago were present.

## CRAIG-CARPENTER.

It will be a cause of great pleasure to their friends to know of the marriage of Rev. William Bayard Craig, D. D., of Denver, and Miss Mary Carpenter, of Des Moines, Iowa. The event took place in Hyde Park, Chicago, September 10. Rev. O. W. Lawrence of Decatur, Ill., son-in-law of Dr. Craig, performed the ceremony. The groom is pastor of the Central Church of Christ in Denver, where he has for many years been identified helpfully with all enterprises of religion and progress. He was the builder of the church in San Antonio, Texas, and late chancellor of Drake University. His ministry is respected and widely influential amongst the Disciples of Christ. Miss Carpenter has been one of the most important factors in the development of Drake University, serving for some years past as librarian and dean of women. Perhaps no woman in Des Moines is more highly respected and loved. The well wishes of a host of good friends follow them into the coming years.

## DEADLY INSTRUMENT.

An Irishman, who had been in New York a couple of years, said to his newly-landed friend: "Now, Jim, you ought to settle down here; it is a mighty great country. Why, man, they don't hang you for murder here." "And in faith, what do they do with you?" asked Jim.

"They kill you with elocution," said his kind adviser.—New York World.

## "THE PALE GIRL."

### Did Not Know Coffee Was the Cause.

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

There is a hot wholesome drink which a Dak. girl found after a time, makes the blood warm and the heart strong.

She says:

"Having lived for five years in N. Dak., I have used considerable coffee owing to the cold climate. As a result I had a dull headache regularly, suffered from indigestion, and had no 'life' in me.

"I was known as the 'pale girl' and people thought I was just weakly. After a time I had heart trouble and became very nervous, never knew what it was to be real well. Took medicine but it never seemed to do any good.

"Since being married my husband and I both have thought coffee was harming us and we would quit, only to begin again, although we felt it was the same as poison to us.

"Then we got some Postum. Well, the effect was really wonderful. My complexion is clear now, headache gone, and I have a great deal of energy I had never known while drinking coffee.

"I haven't been troubled with indigestion since using Postum, am not nervous, and need no medicine. We have a little girl and boy who both love Postum and thrive on it and Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



# PROGRAM OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

New Orleans, October 10-15, 1908.

All meetings in the Athenæum.

Saturday: Mission Study Class by Prof. C. T. Paul, Hiram College. Young People's Session. Music, W. E. M. Hackleman in charge. A Word of Greeting, Martin Behrman, Mayor. Y. P. S. C. E. Period, Claude E. Hill, National Superintendent, presiding. Address, "The Ministry of Life," Parker Stockdale, Chicago. Bible-school Period. Address, "Bible School Vision," H. H. Peters, Eureka, Ill.

Sunday: Model Bible-school, National Bible School Association in charge. Preaching, Athenæum, by W. F. Richardson, Kansas City, Mo. Union Communion Service. Christian Endeavor Rally for Juniors, Intermediates and Seniors. Address, Colby Hall, North Waco, Texas. Preaching, Athenæum, by Cephas Shelburne, Dallas, Texas.

## Program of the Foreign Christian Missionary Society.

Monday morning, October 12: Prayer and praise; appointment of committees; annual reports; introduction of the missionaries; address, "The Call of the Congo," Dr. R. J. Dye.

Monday afternoon, October 12: Devotional exercises; report of committees; address, "The Preacher as a Missionary Leader," Finis Idleman; address, "What Our Prosperity Should Mean," H. K. Pendleton; symposium on "The Centennial," led by F. M. Rains.

Monday night, October 12: Song and prayer service; address, "The Strategic Thing in World Conquest," S. J. Corey; address, "A College in the Philippines," H. P. Williams; address, "The Men of America for the Man of Galilee," C. M. Chilton.

## Sessions of the American Christian Missionary Society.

Tuesday morning: Mission Study Class, by C. T. Paul, Hiram College; song and prayer. Convention sermon, F. W. Burnham, Springfield, Ill. "Returns from Our Investments," Wm. J. Wright, Cor. Sec'y. Report of committee on Calendar of Missionary Offerings, C. J. Tannar, Chairman. Report of committee on Constitution, Carey E. Morgan, Chairman. Report of Committee on Publication House, C. S. Medbury, Chairman. Address, "The Shepherd and the Missionary Problem," I. J. Spencer, Lexington, Ky.

Tuesday afternoon: Song and prayer. Address, "The Relation of the Sunday-school to the Evangelization of America," Pres. R. H. Crossfield, Transylvania University. President's Address, "How to Enlist Business Men in Home Missions," R. A. Long, Kansas City, Mo. Business session. Introduction of home missionaries, H. A. Denton, Secretary.

Tuesday evening: Song and prayer. "The Christian Conquest of America," F. M. Dowling, Los Angeles, Cal. "The Disciples of Christ: Their Plea and Progress," E. L. Powell, Louisville, Ky.

Wednesday morning: Mission Study Class, by Prof. C. T. Paul, Hiram College. Song and prayer. Ministerial Relief, report, A. L. Orcutt; address, Vernon Stauffer, Angola, Ind. Church Extension Period, Fletcher Cowherd, Chairman of the Board, presiding. Devotional, J. T. Ogle. Report of the Board, Geo. W. Muckley, Cor. Sec'y. President's address, "The Board and Its Work," Fletcher Cowherd. Address, "Buildings Not Made with Hands," Burris A. Jenkins, Kansas City, Mo.

Final business session of The American Christian Missionary Society.

Wednesday afternoon: Song and prayer. Education. Benevolence, address, Chas. Reign Scoville. Temperance. Business.

Wednesday evening: Centennial session.

### General Interest.

Thursday morning: Mission Study Class, by Prof. C. T. Paul, Hiram College. Song and prayer. Business Men's Association. National Bible School Association. Christian Endeavor. Mass meeting.

### Session on Christian Union.

Thursday afternoon: Song and prayer. Introductory statement. Address, Rev. W. E. Norton, Superintendent of Baptist Missions, Toronto, Ontario. Address, "The Union of Baptists and Disciples of Christ," Rev. Carl Case, Delaware Ave., Baptist Church, Buffalo, N. Y. Other fraternal delegates from Baptist churches. Response, J. H. Garrison, Editor Christian Evangelist, St. Louis, Mo. Open discussion.

### Evangelistic Session.

Thursday evening: Song and prayer. Sermon, Herbert Russell, Evangelist. Final adjournment.

## BOOKS CLOSE.

The fact that our convention falls about a week earlier this year than usual, makes it imperative that we close our books on the evening of September 30. The time after that is all too scant for the preparation of our reports. Offerings which do not reach us by that time cannot be credited in the present missionary year. Please hurry your offerings into our hands by that time.

The American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio.

## DOWN HILL ALL THE WAY.

It has become proverbial that everything good is up-hill work. But we have reached an exception. It is down-hill all the way to the great International Convention at New Orleans, October 9-15. For a million members of our churches all that is necessary to do to reach New Orleans is to jump into the nearest stream and float. The Father of Waters will bring them to the Crescent City. And indeed half the rest of our membership could float down into the Gulf of Mexico and drift around to New Orleans by observing a few simple rules of navigation. But easy as this, most of us will find it still more convenient to go by rail.

The convention will offer such a record of victories won in all fields of Christian activity, will afford such uplifting fellowship with the best people on earth, and will bring such inspiring messages from the princes of God's house, that before the adjournment all will find themselves on a very mount of transfiguration. From its heights all roads will lead down-hill to Pittsburg, 1909. And no disciple needs to be told that the great Centennial at Pittsburg will be an eminence at whose feet the whole world will lie outspread as an inviting field for triumphant Christian progress. On to Pittsburg by way of New Orleans!

History is to be made at New Orleans this fall. Every minister of the brotherhood ought to be there to have a share in the organization of the American Christian Ministerial Association, and to help inaugurate its great campaign for the enlistment of four thousand new preachers in 1909. Every Bible

school superintendent and teacher ought to be there to share in shaping and forwarding the great enterprise of enlisting one hundred thousand women and one hundred thousand men in ten thousand organized adult classes. Every elder and deacon ought to be there to give and to get suggestions as to how we may, in the closing year of the century outstrip all previous records in restoring the Christianity of Christ in its life and products as well as in its doctrines and ordinances. Every C. W. B. M. woman ought to be there to get a fair start in the great membership campaign for a hundred thousand. Every endeavor officer should be present, for all must bear a part if we are to rank first in 1909. On to a greater century by way of New Orleans, 1908, and Pittsburg, 1909!

W. R. Warren, Centennial Secretary.

## Charcoal Removes Stomach Poisons

Pure Charcoal Will Absorb One Hundred Times Its Volume in Poisonous

### Gases.

Charcoal was made famous by the old monks of Spain, who cured all manner of stomach, liver, blood and bowel troubles by this simple remedy.

One little nervous Frenchman held forth its virtues before a famous convention of European physicians and surgeons. Secheyron was his name. He was odd, quaint and very determined. His brothers in medicine laughed at his claims. Thereupon he swallowed two grains of strychnine, enough to kill three men and ate some charcoal. The doctors thought him mad, but he did not even have to go to bed. The charcoal killed the effects of the strychnine and Secheyron was famous. Ever since that day physicians have used it. Run impure water through charcoal and you have a pure, delicious drink.

Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them cure an ordinary case of bad breath. They should be used after every meal, especially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.



# COPY OF A LETTER FROM THE MAYOR OF NEW ORLEANS.

August 28, 1908.

To the International Christian Missionary Convention of the Churches of Christ. Greeting:

On behalf of the citizens of the city of New Orleans, I extend to you the hospitality of our city with the sincere wish that you may find your stay here both pleasant and profitable.

New Orleans is always glad to welcome in her midst the propagators of Christ's faith, and, as chief executive of the municipality, I tender you my services in any manner you may desire, and again assure you of your welcome to our dear city.

With best wishes for a harmonious and successful convention and assurance of my highest esteem, I am, Very truly yours,

Martin Behrman, Mayor.

TOPEKA—1910.

The Convention Committee for 1910 are receiving inquiries relative to entertaining the International Convention of the Disciples of Christ the year following the centennial. Recently, both from Nebraska and Oklahoma, messages have come acknowledging the priority of our claim and expressing the hope that they might be given the opportunity to entertain the convention in case Topeka waived her claims.

To all such brethren we desire to reply, through the medium of our papers, that the question may be settled once and for all. After having received \$300 from the Commercial Club of the city to be used in our campaign at Norfolk, we feel that we are morally bound by every consideration of fair dealing and Christian obligation to protect the interests and conserve the rights of the citizens of this city, who so generously gave of their means and interests in the last contest.

Certainly no other state will seriously entertain a proposition to contest Topeka's claim for 1910, if they but consider the promises made to Topeka at Norfolk, the

money that the Commercial Club has already expended and the timeliness of this early notice to the brotherhood at large. We want you all here in 1910.

Charles A. Finch, Chairman.  
F. E. Mallory, Secretary.

## CONCERNING CLIFFORD MONROE.

The Aurora (Ill.) church called a church council during the state convention to consider charges against their minister, Clifford Monroe. A considerable number of churches were represented by invitation and Clifford Monroe was invited to attend. Mr. Monroe failed to put in appearance, his only excuse being that a detailed statement of charges against him was not furnished. The council was presided over by J. Fred Jones, the state secretary, and O. F. Jordan of Evanston acted as secretary. Reports were heard concerning Mr. Monroe's ministry in Missouri, and in Clay City, Batavia, Aurora and Sandoval in Illinois. The council resolved unanimously that the charges of financial irregularity and of social indiscretions made Mr. Monroe unworthy to represent the Disciples in the ministry.

Carthage, Mo., September 14, 1908.

Christian Century:

I am starting today to Blackfoot, Idaho, where I spent some time last July, to secure a home and do what I can toward locating a colony of our people and building a Christian church.

There are 80,000 acres of choice land, segregated and reclaimed by the state and opened to settlement under the Carey Act, on the Big Lost River in southern Idaho. These lands will furnish 500 choice homes and an opportunity to our people to do excellent missionary work in the great Northwest country.

What preacher among us has a good tent to donate or sell very cheap, to be used as a place of worship on these lands until we get able to build a church house?

I want to get a tent on these lands early next spring and then I want to get some good singing evangelist to help me hold a meeting and establish a church.

I shall be glad to hear from those who want a part in this work.

I have an open date for a meeting after November.

S. J. Vance,  
Evangelist.



## Individual Communion Service

Made of several materials and in many designs. Send for full particulars and catalogue No. 2. Give the number of communicants, and name of church.  
"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup," J. K. Wilson, D. D.

GEO. H. SPRINGER, Manager, 256-258 Washington St., BOSTON, MASS.



AN IDEAL LOCATION IN THE CAPITAL CITY OF IOWA  
OPEN TO BOTH MEN & WOMEN ON EQUAL TERMS

# DRAKE UNIVERSITY

DES MOINES, IOWA.



### College of Law

One of the oldest and best equipped schools of the Middle West. Offers a three year course in law subjects leading to the degree of Bachelor of Laws. Also a combined course leading to the degrees of A. B. for Ph. D. and J. D. B. The location in the capital city of Iowa, gives the student opportunity to become acquainted with the procedure of the courts, both state and federal, and affords excellent facilities for research work. The course of instruction has been carefully arranged—the text book, case, and lecture systems having been judiciously combined.

Established in 1881, its growth has been continuous. More than 1850 students in attendance during the school year 1907-8. More than 100 instructors in its faculties. Eight well equipped buildings. Good library facilities.

### Expenses Are Low

Students on drawing can readily find remunerative employment in the vicinity.  
Fall Term opens September 14th-1908  
Winter Term opens January 4th-1909  
Spring Term opens March 29th-1909  
Summer Term opens June 18th-1909  
Send for statement of expenses in which you are interested. Address,  
Drake University, Des Moines, Iowa

### College of Liberal Arts

Offers courses of four years based upon high school courses, four years in extent, leading to the degree of A. B., Ph. D., B. S. B. Courses requiring an additional year's work, leading to the corresponding Master's degree. Courses are also offered in combination with the Bible College, the Law College, and the Medical College.  
The various of instruction emphasize a major, a minor, and elective subjects, thus permitting the student to arrange such a course as well as best adapted to his needs.



### College of Medicine

Offers a course of four years based on four-year high school courses. First two years' work taken at University, where anatomy, physiology, chemistry and other fundamentals are taught. Each department has thoroughly equipped laboratories. Last two years' work at New Medical Building, centrally located. Clinical advantages unsurpassed. Clinics in hospitals and college free dispensary.  
Combined courses leading to the degree of A. B. and M. D., or B. S. and M. D.

### Drake University Summer School

The best possible provision for instruction of teachers in all subjects for certificates of any grade, for credits looking towards advanced standing in general and special professional lines.  
Provision for those who wish to begin work at any time after May 15th, making it possible to get three months instruction in certain lines.



### College of Education

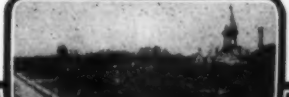
A school primarily for teachers. Offers courses of four years, based upon high school courses four years in extent, leading to degree of B. Ed. The student completing the work may also receive the degree, A. B., Ph. D., or B. S., if work has been properly planned.  
Two-year courses have been arranged especially for those preparing to teach in small high schools, or in the grades, and for primary, kindergarten, oratory, music, drawing, physical culture, and domestic science teachers and supervisors.

### Conservatory of Music

The largest institution presenting musical instruction in the Middle West. The aim is not to count growth by numbers of students, but by their musical equipment and ability to present to others that which they studied here.  
Courses are offered in voice, piano, pipe organ, violin, harmony, music history, piano tuning.

### College of the Bible

Offers English courses, based upon a four-year high school course, leading to a certificate. Graduate course, requiring three years' work, leading to the degree of B. D. Combined courses leading to degrees of A. B. for Ph. D. and B. D.  
The college endeavors to make its course of instruction adequate to the growing demands of ministerial students.  
The chief purpose is to provide Biblical instruction on liberal and scientific principles for students, irrespective of church relations, and at the same time furnish ample facilities in education for the Christian ministry. It seeks to encourage an impartial and unbiased investigation of the Christian scriptures.



### The University High School

Classical, Scientific and Commercial courses for students preparing for college or the practical affairs of life. The Commercial course includes a thorough drill in book-keeping and actual business and office practice, or in shorthand and typewriting, including also the use of the business photograph.



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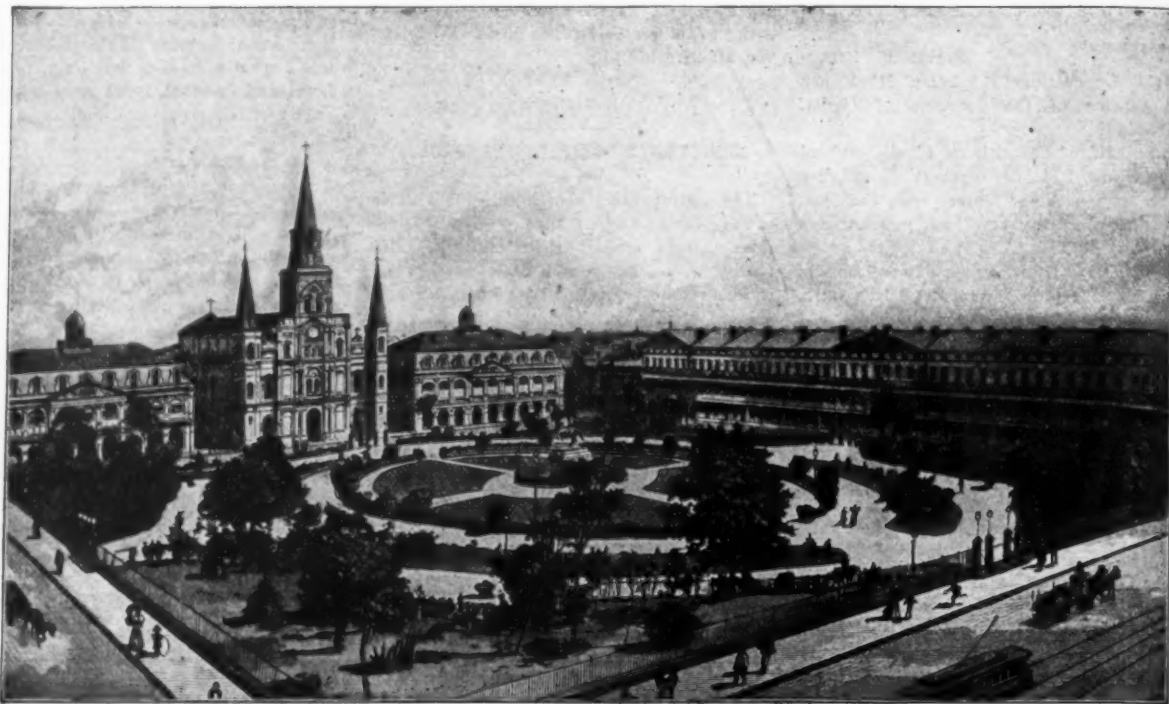
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*French Quarter, New Orleans: Jackson Square, Showing St. Louis Cathedral, Spanish Court Houses and one of the Pontalba Buildings.*

### Special Excursion to New Orleans

## INTERNATIONAL MISSIONARY CONVENTION CHURCHES OF CHRIST IN AMERICA

The Illinois Central Railroad has been selected as the official route by Illinois Disciples and the company has provided special train service at a rate of twenty-seven dollars (\$27.00) for the round trip. This splendid service and the low rate secured should and undoubtedly will induce a great many of the Brotherhood to attend this splendid convention. The city of New Orleans is almost an ideal place to visit. Its beauty, its countless attractions, its old landmarks

and buildings re-calling an historic past—New Orleans and this international convention will surely make an irresistible appeal to many hundreds in the churches of Christ. Some churches will appreciate the wisdom of sending their pastors at their expense, and many pastors will feel compelled to go at any cost.

The excursion tickets permit a stopover at Vicksburg and the National Military Park, together with a ride of one hundred miles

on the Mississippi River between Vicksburg and Natchez, including meals and berth on the steamer, at an additional cost of \$3.50.

Special train will leave Chicago at 6:00 p. m., Wednesday, October 7, and arrive at New Orleans at 8:15 p. m. the next day. An attractive folder has been issued by the Illinois Central Railroad and can be obtained free by application to any of the passenger agents or to Mr. R. J. Carmichael, city ticket office, 117 Adams street, Chicago.

### ROUND THE WORLD for \$650 up

ROUND TRIP ON THE MAGNIFICENT WHITE STAR S.S. "ARABIC" (16,000 TONS).

Avoiding 17 Changes of Inferior Steamers.

VISITING MADEIRA, GIBRALTAR, NAPLES, EGYPT, INDIA (17 DAYS), CEYLON, BURMA, MALAY PENINSULA, JAVA, BORNEO, MANILA, CHINA, JAPAN (16 DAYS), HONOLULU AND UNITED STATES.

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